



Arsha Vidya Newsletter

Rs. 10/-





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**Arsha Vidya
Newsletter**

In fearless voice may
we proclaim

The Rishi's message
from all house-tops

And bring the men
of different claim

To a fold of Love
where oneness lasts!

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**is happy to announce Pujya Swamiji's
Three Camps in 2009**

AVG Camps in 2009

**Camp 1 (April 21 – 30, 2009)
Topic: Uttara Gita**

1. Submission of Application does not mean confirmation of admission to the program. You will be intimated, either way, with regard to your selection for the camp.
2. Last date for receipt of completed applications is **April 2, 2009**.

Download Form from: www.arshavidya.in

**Camp 2 (May 2 – 11, 2009)
Topic: Ribhu Gita**

1. Submission of Application does not mean confirmation of admission to the program. You will be intimated, either way, with regard to your selection for the camp.
2. Last date for receipt of completed applications is **April 2, 2009**.

Download Form from: www.arshavidya.in

**Camp 3 (May 13 – June 19, 2009) -
Topic: Tripti Deepa Prakarana of Panchadassi**

1. Submission of Application does not mean confirmation of admission to the program. You will be intimated, either way, with regard to your selection for the camp.
2. Last date for receipt of completed applications is **April 13, 2009**.

Download Form from: www.arshavidya.in

कठोपनिषद् Kāthopanīṣad

(continued from January issue)

In the last mantra, it was said that by knowing That changeless Vastu, no other thing is desired by the discriminative person. By knowing that changeless Vastu, dhruva Vastu, how will one remain without desiring for adhruva Vastus or anitya viṣayas, for one always finds the anithya Vastus alone are useful. How can it be said 'na kiñcit anyat prārthayante? The next mantra gives the answer.

येन रूपं रसं गन्धं शब्दान् स्पर्शाश्च मैथुनान्
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३ ।

yena rūpaṁ rasaṁ gandhaṁ śabdān sparśāṁśca maithunān |
etenaiva vijānāti kimatra pariśiṣyate | etat vai tat ||

It is that by which form, taste, smell, various forms of sound and touch and various pleasures that are experienced. All are known by That alone. No object is left behind which is not illumined by the Ātmā.

In fact, it is the Ātmā that lights up jñātā jñeyam and jñānaṁ. Ātmā illumines everything. It knows everything (sarvam) and hence it is Sarvajña. Sarvam means jñātā jñeyam and jñānaṁ. Mere jñeyam is not sarvam minus jñātā and jñānaṁ. Mere jñānaṁ is not sarvam minus jñātā and jñeyam and jñeyam includes what is known and unknown. Unknown is known as unknown. Ātmā illumines all the three simultaneously. Therefore, Bhagavan is Sarvavit. He is Sarvajña. With māyā upādhi, He is Sarvavit. And the individual jiva is alpa vith. This is indeed what you asked for. This pratyagātmā is considered to be the ultimate end.

Yetat vai tat. This is indeed That. This is indeed what you asked for. This pratyagaātmā alone is considered to be the ultimate end.

There is an emphasis here that by the Ātmā alone one understands everything. This is something opposed to what people generally know. People do not recognize there is an Ātmā which is other than the body etc., distinct from that because of which everything is known. Sankara says it is well known in the world that there is Ātmā which is different from the body-mind-sense complex. The body-mind-sense complex is endowed with certain qualities like sound, touch etc., which means it is available for objectification by the senses. They are looked upon as Anātmā. They are available as objects for the senses and cannot have the status of being the Knower. In case the body-mind-sense complex have the qualities like form etc. and are able to see things and know itself also, then external objects also will be able to see themselves and also see other things. But it is not there at all. One sees the body etc. as well as the objects

outside like form etc. as Caitanya alone. Just as people understand that only fire burns when they see a red hot metal, this physical body enjoys certain sentience and awareness because of the Chaitanya alone. The subtle body too, by itself is insentient like pot etc., but due to reflection of the chaitanya on it, it becomes a knowing entity. The insentient pot or the body will not be able to know itself. The pot is seen because of the presence of light. The body etc. are also seen because of the light, Chaitanya alone. Everything is being aware because of Ātmā alone and Ātmā is sarvajñaḥ. He knows all the three, namely, jñātā jñeyam and jñānam.

Though it is clear that physical body is insentient like a pot, why can't it be said that it is known because of the antaḥkaraṇa and it ought to be the Ātmā. This doubt is cleared in the next mantra.

स्वप्नान्तं जागिरितान्तं चोभौ येनानुपश्यति ।

महान्तं विभुमात्मनं मत्वा धीरो न शोचति ॥ २।१।४।

svapnāntaṁ jāgiritāntaṁ cobhau yenānupaśyati ।

mahāntaṁ vibhumātmānṁ matvā dhīro na śocati ॥ 2।1।4।

Having understood the great and all-pervading Ātmā, through which one sees the objects in both dream and waking states, a viveki does not grieve.

Svapnāntaṁ jāgiritāntaṁ cobhau yenānupaśyati: In dream a variety of objects are seen by the dreamer having a dream body, as even in the case of the waking condition. What obtains in dream and also in waking are both illumined by Ātmā. It is not illumined by the antaḥkaraṇa. If antaḥkaraṇa is the illuminator, Ātmā, then what obtains in the mind like various thoughts and objects cannot be seen. However, they are seen not only in the waking but also in the dream state. In dream, the entire dream is illumined. The dreamer, the dream knowledge and the dream objects are all illumined by one jyotisvarūpa ātmā. Ātmā illumines the jñātā jñānam and jñeyam; Kartā karma and kriya are all illumined by the chaitanya. That which obtains in the waking and dream state and that by which one comes to know, is distinct from all of them, namely, body, mind, senses etc.

Mahāntaṁ vibhumātmānṁ matvā dhīro na śocati: A man of discrimination who comes to know the limitless and all pervading Ātmā does not come to grief. 'Knowing' here implies knowing the self to be the limitless and all pervading and 'I' am indeed of that nature. The meaning of the word 'I' cannot be placed elsewhere. This alone is the real meaning of the word 'I'. Even though we use the word 'I' in hundred different versions, really speaking, there is no other meaning for the word 'I'. All others are all due to upādhi. Notions that I am a thinker, seer, hearer, walker, talker etc. are all incidental statuses assumed by the Ātmā due to upādhi. Knowing this true meaning of the word 'I, a dhīraḥ does not come to sorrow. Death is not there; limitation is not there, and therefore, all those causes of sorrow or limitations are limited and hence does not come to grief. He knows that jñātā jñeyam and jñānam are non-separate from him. All the duality is destroyed. As long as duality is there, one is in the hands of time, or in other words, in the hands of death alone. As long as nānātvaṁ or multiplicity is perceived, one is separate from everything else. That means he is space-bound, time-bound and vastu-bound person and he is in the safe hands of Lord Death.

108 Names of śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā

By Swami Tattvavidananda Saraswati
Translated into English by Puppala B.



108 Names of śrī Dakṣiṇāmūrti
With the Gloss Tattva Prakāśikā



१९। ओं भक्तकैरवराकेन्दवे नमः ।

भक्त एव कैरवं श्वेतोत्पलम् । तस्य राकायाः पूर्णिमायाः इन्दुः । तस्मै नमः ।

चन्द्रोदये उत्पलं विकसति । तथैव भगवद्भावनया भक्तस्य हृदय आनन्दमग्नं पूर्णं च भवति । उत्पलस्य श्वेतोत्पलं भक्तान्तःकरणस्य परिशुद्धः पिशुनम् । भक्तः भगवद्भावनया आत्मनि पूर्णत्वमनुभवति ।

Salutations to the Lord who makes the devotee's heart blossom like a white lily by the full Moon.

The lily blossoms, when the Moon rises. In the same way, the devotee's heart is overjoyed and becomes full when contemplating upon the Lord. The white lily signifies the purity of the devotee's heart. The devotee experiences fullness in the contemplation of the Lord.

२०। ओं भक्तकोकदिवाकराय नमः ।

भक्त एव कोकः चक्रवाकः पक्षी । तस्य दिवाकरः सूर्यः । तस्मै नमः । दक्षिणामूर्तिं ध्यानमार्गे द्रष्टुं निरन्तरमर्थी । सूर्यः अवश्यमुदेति चक्रवाकदुःखमपनुदति च । तथैव भगवान् दक्षिणामूर्तिः भक्तस्य हृदये आविर्भूय अज्ञानतमः अपनेष्यतीति सूचितम् ।

Salutations to the One who is the Sun to the cakravāka bird as the Lord is to the devotee.

In Sanskrit poetry, the legendary bird cakravāka longs for the sunrise. Similarly, while meditating, the devotee forever longs to have a glimpse of Lord

Dakṣiṇāmūrti. The Sun rises without fail, so also the sorrow of cakravāka too comes to an end. It is indicated that Lord Dakṣiṇāmūrti, appearing in the heart of the devotee, will destroy the darkness of ignorance in the same manner.

२१। ओं गजाननादि सम्पूज्याय नमः।

गजाननः आदिः येषां तैः गणाध्यक्षैः नन्दीश्वरादिभिः सम्यक् पूज्यते दक्षिणामूर्तिश्चिवः। तस्मै नमः।

भक्त एव भावनय स्वयं शिवगणः गणनायको वा भूत्वा शिवं अर्चयेत् मनसि ध्यायेच्च। अपि च भक्तः इतरान् भक्तजनान् एते साक्षात् शिवानुचरा एवेति मत्वा सेवां कुर्वीत।

Salutations to the One who is worshipped by Gaṇeśa and the chiefs of other gaṇās.

Visualizing himself as śivagaṇa or gaṇā chief, may the devotee worship Lord Siva and meditate upon Him. He may also look upon other devotees as indeed the followers of Lord śivā and serve them.

२२। ओं गजचर्मोज्ज्वलाकृतये नमः।

गजस्य चर्म। तेन उज्ज्वला अतिशयेन प्रकाशमाना आकृतिः यस्य सः। तस्मै नमः।

जगन्माता महिषासुरमवधीदिति गाथा लोके प्रसिद्धा। तस्य पुत्रो गजासुरः। तं शिवः त्रिशूलेन हत्वा तस्य त्रिशूलान्निपातितं चर्म स्वदेहे प्रागृणोत्। अत एव शिवः कृत्तिवासा इति प्रसिद्धिमगमत्। येषां गाथा श्रीशिवमहापुराणे रुद्रसहितायां युद्धखाण्डे विस्तरशः वर्णिता उपलभ्यते।

Salutations to the One whose form is respondent with the skin of an elephant.

That the Divine Mother killed Mahiṣāsura, a demon, is well known through Puranic stories and popular stotras. Gajāśura was the son of Mahiṣāsura. Siva killed him with the trident and wore the skin sanctified by the fire of the trident. Thus Siva gained fame as Kṛttivāsā (one who wears the skin of an elephant). This account is elaborately described and can be found in Yuddha section of Rudra samhitā in the śivamahāpurāṇ.

Fifth Convocation at Swami Dayananda College of Arts & Science, Manjakkudi

The Fifth Convocation at Swami Dayananda College of Arts & Science was held at Manjakkudi college campus on 31st Jan.2009.

Ms. Sheela Balaji, Secretary of the College welcomed the gathering.

Dr.T.N. Pranatharthi Haran, Principal of the college presented a report on the achievements of the college.

Dr.S.V.Balasubramanian Chairman, Bannari Amman Groups, Sathyamangalam was the Chief Guest of the function.

Sri. Gopal Srinivasan, Industrialist, Chennai, Sri.Piyush Shah and Smt. Abantika from USA were the special invitees for the Convocation.

Pujya Sri Swami Dayananda Saraswati distributed the degrees and blessed the graduates.

Pujya Swamiji, in his convocation address said, the College was affiliated to Bharathidasan University, Trichy and celebrated the fifth annual Convocation. Most of the rural and deep rural students were getting their degrees. He said for the past 50 years, the urban students were alone qualifying themselves for degrees and it had

become history now with the establishment of a college in this small village to educate the rural students in the higher education. The strength of graduates this year had increased by over 50% and this showed the development of higher education in rural areas.

Pujya Swamiji exhorted the new graduates to try for the right opportunities at right places and go in for any job, be it private or Government and contribute their mite to boost the country's economy. The modern environment, he said, provided them with many obstacles and they ought to have spiritual strength to overcome them.

Sri G. Ramachandran, Correspondent proposed the vote of thanks.

DETAILS OF PHOTOGRAPHS :

1. Ms.B. Anitha of B.Sc., (Physics) got University I Rank and got prizes and medals from Pujya Swamiji
2. Address by our Swamiji



3. Principal Dr.T.N. Pranatharthi Haran presented the achievements of the college
4. Address by Mr. Pyushshah, devotee of Swamiji from USA
5. Address by Mr. Gopal Srinivasan, Industrialist
6. Convocation address by the Chief Guest Dr.S.V. Balasubramaniam, Chairman, Bannari Amman Group, Coimbatore

“VALUES FOR LIVING”

Pujya Swamiji conducted a three-day workshop on “Values for Living” from the 28th to 30th of January 2009 for teachers of elementary, secondary, higher secondary and collegiate levels at Swami Dayananda College of Arts & Science, Manjakkudi.

Smt. Sheela Balaji, Secretary of the college welcomed the gathering.

Sri.S.Vaidhyasubramaniam, Dean, Planning & Development, SASTRA, Thanjavur inaugurated the workshop.

Dr. Kudavayil Balasubramanian, an archeologist delivered a talk and picturized the values of Chola Period for the benefit of the academic community.

Sri. S. Balasubramanian, Chairman, City Union Bank, Kumbakonam delivered the valedictory address and distributed certificates to all the participants who had come from Thanjavur, Tiruvarur and Nagapattinam Districts.

Earlier, Dr.T.N. Pranatharthi Haran, Principal introduced the scope of the workshop.

Sri. G. Ramachandran, Correspondent proposed a vote of thanks.



A Declaration of the Hindu-Buddhist Summit Phnom Penh, Cambodia - Feb. 12-14, 2009



Thanks to the efforts of GPIW there was a very successful meet of Hindu and Buddhist religious leaders for three days from Feb 12-14 at Phnom Penh, the capital of Cambodia. Coming from different countries representing various sects, they had an exposure to the Hindu religious leaders for the first time. The discussions were on topics of common interest like prevention of conversion, ways and means of increasing the effective representation of these two traditions in the meets of world religions and so on. The following resolutions were the outcome of this significant meeting of dialogue.

We, the Hindu and Buddhist religious leaders assembled here, have come together in recognition of our shared spiritual foundation and of the need to work in closer partnership.

Hinduism and Buddhism are two of the oldest religious traditions in the world and provide a profound and highly sophisticated worldview, which is of great significance and value to the world community at this crucial



time. Together we comprise nearly one-fifth of the world population, approximately 1.5 billion people. Because of their universal nature, our traditions have the power to unify, integrate and synthesize on many levels, and to foster unity among the human family. Our traditions are based on an understanding of the interconnection of all life forces, on compassion for all sentient beings, on the search for realization of our true nature and the ultimate reality. Our traditions teach that there are many paths to the realization of truth and that all religions are valid pursuits of the one truth and have an equal right to be. This wisdom, which emerges from the East, can be an enormous resource in helping the evolution of our global society and thus now must play its role on the world stage.

Over the years, and even today, the global community has excluded or marginalized our voices in creating and shaping the nature of global interreligious exchange. Interreligious dialogue has essentially been a dialogue among the Abrahamic community, and this



has led to a great imbalance. The Eastern religious traditions must now come forward to assume a proportionately appropriate voice on the global stage for the sake of creating a more balanced world community. This balance will bring great benefit to all.

We call upon the international community to recognize that the Hindu and Buddhist communities in Asia are being targeted and subjected to unethical conversion practices – aggressive practices that denigrate our traditions and cultures and claim superiority of external, foreign influences. It is tearing the social fabric of our communities, causing division and friction and creating the pre-conditions for conflict. Billions of dollars each year are targeted by international organizations for this conversion work, and our most vulnerable communities are the victims. This is a form of cultural violence and should be recognized as such by the international community.

Therefore, to address these issues and to give greater global voice to Eastern wisdom, we resolve that:

- The Hindu and Buddhist communities must stand equally with the Abrahamic family, be represented in proportionate numbers and participate equally in shaping the agenda and nature of interreligious exchange so that we can bring greater East-West balance to the world community;
- We will create a new global forum to give greater voice to the wisdom of the Eastern traditions so that we can help the world community understand more fully the values, principles and essential knowledge of the Eastern traditions;
- We will work to raise international awareness of the dangers of unethical conversion practices, practices that undermine our communities and threaten the peaceful coexistence that religions in Asia have enjoyed for centuries.
- We want to express that those religions whose theologies tolerate, advocate and encourage the practice of violence (either

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physical, emotional or cultural) against the followers of other religions, and through institutionalized deliberate programs which destroy native cultures, identities, and sense of cultural continuity and respect for ancestral heritage to be adharmic.

- We are committed to using all the technologies available to help educate our people about Dharma, to uphold and strengthen Dharma in all aspects of our society and to educating the world community about who we are.
- In keeping with the findings of the United Nations Commission on Climate Change, we appeal to the global community to reduce its consumption of meat in order to help save the planet from the dangers of climate change.
- We declare that mutual respect among religions is a must to promote harmony among them.

- We declare cultures should be protected in the same manner as biodiversity and endangered species of animals and plants with special global laws and initiatives.
- Both traditions should expand their efforts to promote ethics of caring for all those people who need help. We also agree to address all other social issues obtaining in our societies.
- Both traditions should work together to develop programs to teach our youth our spiritual traditions, utilizing the various means of communication available today.

Therefore, to bring about greater world balance, to help foster greater understanding of Dharma in the world community, and to protect and strengthen our societies, we declare a new Hindu-Buddhist partnership that will work to give greater global voice to Eastern wisdom and bring benefit to the human family and the world's community of life.

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Mahāśivarātri CELEBRATIONS AT DAYANANDA ASHRAM RISHIKESH (UTTRAKHANDA)

The entire atmosphere around Dayananda Ashram, Rishikesh reverberated with the chanting of Om namaḥ śivāya on the 23rd of May, 2009, the Mahāśivarātri Day. The melodious chanting at the temple of Lord Gaṅgādhareśvarā started at 6.30 a.m. and continued up to 4.30 p.m.

Nine groups consisting of seven devotees were formed with one leader for this purpose. Br. Rama was made the leader of all the nine groups and each group was given one hour for the chant.

Pujya Swamiji joined the chant for more than two hours. His presence kindled the enthusiasm and devotional fervor of the devotees present. When Pujya Swamiji chanted Om namaḥ śivāya in different ragas to the accompaniment of harmonium, table and mridangam, the entire atmosphere of the Ashram reverberated with the chant.

Two eminent Karnataka singers from Chennai namely Darshanaji and Somyaji joined the chant. Their melodious voice and classical manner of chant added further fervour to the Akhanda Japa.

Mahāśivarātri pūjā started after the end of akhaṇḍa japa at 4-30 P.M. Sri Swami Paravidyananda of Coimbatore led eleven times chanting of śrī Rudram and other sūktās. Pujya Swamiji remained in the temple till the end of Puja.



SANNYĀSA DĪKṢĀ ON MAHĀ ŚIVARĀTRĪ DAY AT DAYANANDA ASHRAM RISHIKESH

Pujya Swami Dayanandaji gave Sannyāsa dīkṣā Diksha to seven persons on MAHĀ ŚIVARĀTRĪ i.e. on 23rd March 2009 at a very solemn ceremony.

In all seven persons took Sannyāsa dīkṣā. Out of this were five ladies disciples of Swami Brahmanandji of Malaysia, one lady from U.S.A. and one Brahamachari from India.

They underwent rituals for one and half day. On the early morning of Mahā śivarātrī, they performed final ritual called Viraja Homa, after which, Pujya Swamiji gave Sannyāsa dīkṣā Diksha.



(L-R Standing): Swamini Visuddhananda (Vimala Chaitanya of Malaysia), Swamini Vyaptananda (Ms Neelavathy Appu of Malaysia), Swamini Purnananda (Purna Chaitanya of Malaysia), Swamini Vilasananda (Vilasa Chaitanya of U.S.A.) and Swamini Upashamananda (Vitrishna Chaitanya of Malaysia)

(L-R Sitting by the sides of Pujya Swamiji): Swami Shantatmananda (V. R. Praveen, Tamil Nadu) and Swamini Triptatmananda (Tripti Chaitanya of Malaysia.)

Pujya Swamiji's Camp at Dayananda Ashram, Rishikesh

Pujya Sri Swami Dayanandji conducted an eight-day camp on Vedanta- Dindimah from the 16th to the 23rd of February 2009 at Dayananda Ashram, Rishikesh.

At the outset, Pujya Swamiji said there was a difference of opinion among the scholars about the authorship of the book. Pujya Swamiji clarified that Sri Narasimha Bharati, one of the previous Sankaracharyas of Sringeri Sharada Peetham was the author of this work. Out of 94 verses in the book, the phrase, "iti Vedanta Dindimah" is repeated 92 times at the end of each verse:

But what is Dindimah in general and Vedanta Dindimah in particular? When a drum is played, it gives the sound of dindimah. The proclamation of Vedanta that there is essential identity between individual jiva and all pervading reality Brahman is the subject matter of Vedanta Dindimah.

The camp started on the 16th of February 2009 and as many as 230 persons from various countries and from India participated in the camp. There were also 50 participants from various Ashrams of Rishikesh and the town.

Pujya Swamiji took meditation in the morning. He took two classes on Vedanta Dindimah in the forenoon and one class in



the evening. After dinner, there was satsang with a question and answer session.

The introduction of the text by Pujya Swamiji and unfoldment of teachings of Vedanta was unique. The explicit and exhaustive analysis of each verse of the text with ample sprinkling of humour made learning easy. Pujya Swamiji also took up the important topic of three orders of reality and gave detailed explanation of SATYAM and MITHYA.

Sarvasri Darshanaji and Somayaji from Chennai gave a music concert on the 22nd night. Their rendering of Pujya Swamiji's composition, Siva Sambho, kept the devotees spellbound.

At the end of the camp on 23rd every one expressed their wish to come again to listen to Pujya Swamiji.

Pujya Swamiji's visit to Param Praman Darshanalaya, Pardi, Dist. Valsad , Gujrat.

Param Praman Darshanalaya, an institution for the learning of Vedanta, picturesquely situated on the banks of the River Paar in Pardi, Dist. Valsad turned into a vibrant paradise of spring blossom with the stay of Param Pujya Gurudev Swami Dayananda in the Darshanalaya from the 3rd of March 2009 to the 6th of March 2009.

Pujya Gurudev was given a traditional welcome by the acharyas of the Darshanalaya, Sri Swamini Tanmayananda, Sri Swami Nijananda and Sri Swamini Shraddhananda. There were also present on the occasion over 350 sadhaks including the sixty students of the first Prasthanatrayi course held at the Darshanalaya. The present visit of Pujya Gurudev became special for everyone in the Darshanalaya because it marked the completion of the Prasthanatrayi course which is the first of its kind for the state of Gujarat.

A beautiful and spacious kitchen and dining complex with all modern amenities was also put into use on this occasion. A newly constructed 20-roomed sprawling block was sanctified by Pujya Gurudev's stay there. Adding to the spirit of the festive mood was the presence of some of the disciple Swamis, Swaminis and brahmacharis of the various institutions of Vedanta from different parts of Gujarat. Sri Swami Sakshatkrutananda, Sri Swami Paramatmananda, Sri Swamini Swaprakashananda, Sri Swamini Karunananda, Sri Swamini Sadvidyananda, Sri Swami Nityasuddhananda, Sri Swamini Vibhavananda, Sri Swamini Tatparananda, Br. Muktatma Chaitanya and Br. Pradeep Chaitanya were amongst those who graced the occasion.

During the three-day visit Pujya Gurudev conducted sessions of guided meditation and

several classes on the topic of 'Omkaara'. Pujya Gurudev, in his own inimitable style, simple, lucid, full of apt analogies and flavoured with the humour unfolded some of the subtlest teachings of the Upanishadic mantras and made the listeners see the profound truth contained in them. The 'prasthanatrayi' students also benefitted by the precious guidance given to them regarding life after the completion of such a study in an ashram. In the evenings Pujya Gurudev gave sessions of 'song drill' in which His Holiness taught the resident sadhaks how to sing some of the slokas and bhajans.

On the 5th of March, a talk was arranged for the people coming from places outside the Darshanalaya such as Vapi, Valsad, Pardi town, Surat, Silvassa, Daman and Mumbai. In the talk Pujya Gurudev highlighted the word 'anugraha', and thereby bestowed blessings upon everyone connected to the Darshanalaya in one way or the other. The three-day program passed away as if it were a three-hour movie, every minute of which was thoroughly enjoyable, refreshing and enlightening.

Pujya Gurudev commended the efforts of everyone, including the acharyas, the brahmacharis, the trustees, the donors and the devotees in making what he graciously called as 'an ideal place for the learning of the scriptures'.

The program concluded with the expression of a prayerful gratitude and reverence to Pujya Gurudev by Sri Swamini Tanmayanandji. Swamini expressed that everyone at the Darshanalaya was looking forward to many more interactions with Pujya Gurudev in future.

- Brahmachari Atmakam Chaitanya

Repainting the vimānas (tower) at the Anaikatti temples

The vimānams of the Medhādakṣiṇāmūrti temple and Subramanya temple at the Arsha Vidya Gurukulam, Anaikatti have been found to have some water leaks and hence we have decided to repaint them.

There is an interesting process to be undertaken (bālasthāpana), according to the āgama sāstra, before the work can be commenced. As the process is as beautiful as it is also loaded with philosophical significance for students of Vedānta, we wanted to share it with all of you. The whole process is just to be able to climb onto the vimāna and work on it as we are not supposed to climb the sanctified vimāna.

The sthūla liṅga (indication) namely vimāna is first invoked on a pipal wooden plank. This is done by reflecting the vimāna to the kalaśa by using a mirror. A mirror is used, as the vimāna cannot be reached physically due to its location.

The vimāna is classified into 3 parts. It is believed that there are totally 64 kalās in all the three. These 64 are taken out from the vimāna by means of nāḍi sandhāna (through a string). The chit amśa (consciousness principle) and jaḍa amśa (māyā) were invoked in the kalaśa (sacred water pot) by using a mirror (to reflect the image of the vimāna) and a connecting thread made up of darbha grass. The wooden plank was worshipped, homa performed and the water from the kalaśa sprinkled. Then the chit amśa was united with the Dakṣiṇāmūrti bimba and jaḍa amśa is kept in the Pipal wooden plank.



This wooden plank is now inside the garbha griha. Daily pūja will be performed as usual with the wooden plank placed nearby.

The same process was undertaken at the Subramanya temple also.

The above process will be reversed on April 9, 2009 and the chit/jaḍa amśas will be reunited with the vimāna to signify the completion of the work. On that day, a mini kumbhābhisekam will be performed.

Dr. Abhiramasundaram
Reader in Sanskrit,
Vivekananda College, Chennai

Pujya Swamiji's visit to Muscat 25th Feb to 2nd March, 2009

Pujya Swamiji's visit to Muscat from the 25th of Feb to the 2nd of March made a great impact among the Indian community living in Oman in general and in the heart of devotees who attended in large numbers the discourses of Pujya Swamiji at the Sri Krishna Temple Hall, Darsait, Muscat, for more than one reason.

The most significant part of the visit was the high level meeting of Pujya Swamiji with His Excellency Sheikh Abdullah bin Mohammed al Salmi, the Minister of Awqaf and Religious Affairs, Sultanate of Oman, and the friendly discussion thereof. This is considered a great honour for the community and a reward for the peaceful co-existence with the Omani brothers. Subsequently, speaking to a reporter during an interview to a weekly newspaper, Pujya Swamiji described their meeting as the beginning of a dialogue that he was looking for and also praised Oman for the religious freedom.

The local news paper carried a brief report on the meeting the next day including a picture showing Pujya Swamiji with the Minister. In this part of the world, such occasion is very rare and carries a lot of



importance for the Indian community living in harmony in the Sultanate of Oman. We are immensely grateful to the Hon'ble Minister and Pujya Swamiji for giving us such an opportunity to rejoice our life in Oman.

The talk-series of Pujya Swamiji was inaugurated on the 25th of February in the presence of Mr.& Mrs. Kanak G Khimji and Mr.& Mrs. Kiran Asher.

The programme started with a melodious prayer song by Mrs. Geeta Sundaresan, a renowned music teacher. Mrs. Kalpana Khimji formally inaugurated the programme by lighting the lamp.



emphasized that it should be understood properly, thoroughly and intimately.

Pujya Swamiji chose 11 verses from the whole of Gita in different order to suit the unfoldment of its vision and termed it as a Bouque of Gita. Explaining the meaning of Bhagavad Gita, he said "the Gita indeed is the Gitam of Bhagavan, who has the unlimited sakthi for creation, sustenance and

Mr. Kiran Asher, in his address thanked Pujya Swamiji for his sixth visit to Oman and highlighted the importance of listening to Pujya Swamiji. He said, "It is not the presence of someone that brings meaning to life, but it is the way someone touches your heart that gives life a beautiful meaning. Pujya Swamiji has touched our heart."

Mr. Asher also thanked the Omani brothers from all walks of life and their beloved leader of the country, His Majesty, for their consideration because of which they were able to maintain their culture in Oman and listen to Pujya Swamiji.

Pujya Swamiji began the talk in his typical style, saying "We are not tired of certain things, like looking at one's face in the mirror". The Gita is a mirror in front of us, revealing our beauty against all our self damaging notions, and convincingly makes you see that it is you." He praised the Gita with quotations from the Sastra and

resolution of the jagat and enjoyed the six-fold virtues, without any limit. We also enjoy these six-fold virtues, but in a limited way. This is how Lord Krishna is presented by Sri Veda Vyasa in the Mahabarata. Arjuna's conflict between affection and duty made him paralyzed in the battlefield and finally surrender to Lord Krishna, who converted this topical issue into a fundamental problem of human being and began his teaching.

Elaborating the fundamental problem, Swamiji said: "As a self-conscious being, one finds himself or herself a wanting person, always wanting, except in moments of happiness. In moment of joy, all conditions resolve and one becomes happy. Such happy moments are windows to see yourself, revealing the possibility of one being different from the wrong notions one has about oneself. Pujya Swamiji described the buddhi as the greatest wealth for a human being. That is why in Gayatri mantra, one asks only for a mind with a capacity to make right

decision, and not money, education, power, kingdom and so on. Life is a series of decisions and you are what your decisions are, knowingly or unknowingly. Naha Diyaha Prachodayad – Not only you pray for you alone, but for the whole family. All around you have to be happy for one to be happy; the community, society, the country and the humanity in general. Pujya Swamiji stressed the importance of proper thinking to be at the right time and right place for achieving success. He said our Rishis were just marvelous. They did know exactly what is to be prayed for.

“Self-consciousness is uninhibited in a human being and no other living being has this uninhibited consciousness, if the behavior indicates anything. While all other living beings have self-identity to perpetuate one’s species, human being is peculiar in that it is capable of self-judgment, leading to complexes. The judgment is not based on enquiry or pramana and as one grows one discovers only an ego, being identified with body, mind and environment. The judgment has personal characteristics – some are peculiar and some are common said. That human being has complex is common and what makes the complex is peculiar to each individual. Only the common characteristics of human judgment are taken up for the discussion and not the peculiar characteristics. Any way one looks at oneself one is wanting. Being wanting and at the same time being happy – these two things do not go together”.

Though one is wanting, still one is happy in spite of himself occasionally. That proves the possibility that one need not fulfill all the desires or fix up in every sphere of one’s life in order to be happy. In spite of all

limitations, one discovers oneself to be happy. In moment of happiness, you don’t remember yourself, the self that you identify with like ‘I am so and so’. That wanting person is gone for the time being and only the happy person rules the heart. The world is the same, society is the same, the body is the same; still you are able to be happy being yourself. Gita tells it is a privilege to have desires and ambitions and Lord Krishna tells “I am manifest in the form of desires in human mind” and that is a very big statement. There is nothing wrong to have desires, but with certain clauses.

“When it comes to seeking money, one has to ask the question whether really one is seeking money or one is seeking something through money? If money is security, then one is seeking security, buying power or freedom. Money gives certain economic elbow room no doubt, but one wants to be happy and secured at the end. Security is not outside. What is outside is not secure. When one is conscious of himself or herself as a person, the body is insecure bound by time, subject to illness etc. The body is subject to aging. Whether one grows or not, one is aging! Naturally I will feel insecure and that insecurity is centered on “I”. That means I self-judge that I am insecure. This judgment is a problem and needs to be examined if it is really true. When I forget my judgment, I am secure and then I can be happy. Happiness I seek is centered on myself, not dependent upon any situations, so that I go about fulfilling my desires. Desires are vibudhis, privilege. I re-organize my inner situation. I re-engineer myself and put things in their own places and I begin to enjoy what is given to me”

The body is given, the mind is given, the capacity to think, learning, remembering, recollecting, doing and achieving and the contemporary society is also a privilege given to me—given to the person who is conscious of and who has all the complexes. When one forgets his notions, he is ok. We want to forget. Forgetting seems to be the answer to the problem. If you want to solve the problem, when you are aware of yourself, you should be the happiest, most secured, then you have made it. The more you are aware of yourself, the more you are secure and happy. Then you are the person who can contribute to the society. You are the person who is sought after by everybody. Therefore you have to discern the real thing you are looking for in life. You are looking for a secure person that you are. You are looking for a happy person in all situations.

There is nothing wrong in the pursuit of Artha (security) and Kama(desires); but they don't solve the human problem. In these pursuits, one becomes matured. When you are mature, you don't give a value more than what money has or anything else has. Money can buy you a book, but not make you understand anything. Therefore money is not everything. You are the person who has to manage the money. Money should not manage you. Unless you are happy being yourself you cannot manage money, property and home. You need to look at yourself in a way that allows you to enjoy being yourself. Only our Sastra has that vision. Our Sastra does not say one is a sinner. It says you are the very security. There is nothing more secured than yourself. You provide security to everything else; you are essentially secure. That is what you are experiencing whenever you are happy.

Pujya Swamiji then took up the topic of Moksha, as freedom from insecurity. He said "Freedom is not salvation. We don't have an equivalent word to salvation because salvation implies condemnation, which is not in our culture. You need to own up yourself. You have to look at yourself as the most acceptable, lacking nothing and wanting nothing. Everything is an addition, a luxury. Buddhi is a luxury, to do, is a privilege, to interact with people is a privilege, to relate with people is a privilege, and the whole thing is a privilege. The one who is conscious of that is person who is adequate.

What a vision! It is matter to be understood, not a matter to be believed. What I do now is teaching; I am not giving some belief lectures. If it is a belief system, then just one page is enough. We have 17 chapters of teaching. Arjuna asking questions and there is more teaching to make you understand you are free from what you don't want to be. You are the most secured. You are the meaning of adequacy. You have to look at yourself in such a light that you are the meaning of comfort. It is not make-belief thinking nor it is positive or negative thinking. You need to accept. If somebody were to tell you that you are not wonderful, you know you are wonderful. You are totally acceptable. You are as good as you accept yourself and that's what counts in life. The goal of a self-conscious being is to enjoy being oneself, without a murmur. That is what the Gita teaches you. That is the purushartha that every person should accomplish. This is called moksha, freedom. You are free from your sense of insecurity. When the notion of becoming a meaningless person or useless person or inadequate person is forgotten, one is happy. This is

why in sleep you forget yourself; you are happy. The more you understand, the more acceptable you are. There is a complete shift.

One should have clarity with reference to what you seek in life. Once you have the clarity of what you want, then your life gains a direction, a meaning without changing anything. You continue to be what you are doing, continue to pursue what you are pursuing and at the same time, the big picture is very clear to you. All other pictures subserve the main picture. The whole life is a journey towards the big picture. That becomes yoga. Marriage becomes yoga, parentage becomes yoga, and everything you do is converted into yoga. It is purely attitudinal; the attitude shift takes place. Those who don't have clarity of what one is about are buffeted from one place to another like a reed floating on the ocean. Neither is it allowed to reach the shore nor to reach the middle of the ocean. What is to be achieved is only one thing, that is understanding the truth of oneself, the world and the God. Because the whole is Iswara and that wholeness is you. The whole cannot be separate from you. Therefore if you miss the security, you become insecure.

Pujya Swamiji explained the words Ksetram and Ksetrajna. He said, "I" and "Idam" i.e. you and everything else. One is knower and the other is known. The knower "I" is only one and the "known" is many. The word "I" can be used in one place only and not to mean many people. The meaning of "I" is only you. Everything is not "I". That is the truth. Any object of experience is Ksetram including our body. When I see you, I see your body only. You also see your body. But the knower in me and in you is one. The

body is called sareeram, subject to disintegration, and to be known as ksetram. The one who is conscious of the body, knows the body is Ksetrajna, which is indeed Atma, represented by the word "I". There is no second "I".

Explaining the "I" further, Pujya Swamiji said: "the "I" is avinasi, not subject to death. You are the direct witness and then you witness everything else. You are consciousness and in every piece of knowledge there is consciousness involved. It does not come into being. It shines by itself and everything is revealed by the consciousness. The erroneous notion that "I am subject to time" is a point of view from the body stand point. Everything is in consciousness and no object is outside consciousness including space. Nothing can destroy Atma – it is Sat, Chit and Ananda. We experience that in moment of joy".

From the third day onwards Swamiji introduced guided meditation at the end of the day's session and termed it as "Take Home Material". Each meditation session was marvelous and it was a silent journey onto oneself. No words can truly describe the effect of wholeness witnessed by the entire audience together.

On the fourth day, Pujya Swamiji introduced the Sthithaprajna, a person of ascertained knowledge. He started with a short definition, "For whom the knowledge is unshaken, not wobbling, free from doubt, much less vague." This is a symbol word coined by Arjuna. Only when Dharma is there, there will be Ananda; Dharma precedes Ananda. One is being happy in oneself by oneself and that person grows out of all

desires; that means I am tapping a source in myself to be happy. In spite of unfulfilled desires, one can be happy and experience happiness all the times. Experience does not reveal anything at all and understanding the experience as my nature is what the Vedanta talks about. The wholeness cannot be away from you and you cannot be away from the wholeness either.

PujyaSwamiji said, “desires are of two types: non-binding desires and binding desires. Non-binding desires are privileges in themselves. Fancies come and go and you don’t back them up. Once you back them up, they become desires. One can convert every desire into a non-binding desire by understanding that desire fulfillment is not happiness. When one listens to music, one is happy without fulfilling any desire. To be yourself, what desire you have to fulfill? For sugar crystal to be sweet, what desire it has got to fulfill? When the binding desires disappear, one understands fullness and is comfortable with oneself.

A power point presentation of AIM for Seva activities was shown to the audience on one of the days. Pujya Swamiji quoted a sentence from Sama veda to stress the importance of dhanam. “ “Dhanena adhanam Thara”. The incapacity to give is crossed over by giving. There is no other way” he said and added, “The more you are a grown up person, the more you are a contributor to the society. Less grown means, you are a consumer and insecure. As a human being one has to grow from being a consumer to a contributor. Our culture has made everybody a contributor while most of the other cultures have made everyone a consumer, a better consume at that. Therefore, by giving you care”.

Coming to the creation of this Jagat, Swamiji said “We are not totally away from Bagavan. If we are totally away, we can never understand anything at all. Everyone experiences the status of Bagavan occasionally, like with reference to a struggling ant on water, one has the choice to rescue it, or to leave it to its prarabda, or to destroy it. The ant is at our mercy. Sometime we are at its mercy too; like when it enters your ear!! Swamiji then raised the question “Who has created this world?” We find everything is given. Body is given to me, and I am not the author or owner of the body. Parentage is given, childhood is given. Plant itself is given. Within this Jagat, nobody is isolated from this samasti.

Everything is intelligently put together. The creation, presupposes knowledge with skill. We are all held by the laws of motions. The whole universe is in motion. If any planet moves a little slower, it will fall into sun and it is over! All are programmed by whom? Iswara. It is unintelligent on the part of the intelligent being to conclude that there is no such intelligent being. Two things are required for the creation: one is nimita or intelligent and the other upadana or material cause. Everything is reducible to its substratum – all the way upto Iswara, from shirt to fabric, from yarn to cell; then to particle. Then there is nothing external in fact and everything is internal, in the sense of mere cognition, resolving ultimately into consciousness itself.

That is the truth, too profound to see it immediately. With example it is possible; like the dream stage. There is no corridor between dream and sleep. In dream your knowledge is your world. You are Iswara to

your own dream world. Similarly the entire Jagat is Iswara's creation. It's all the way Iswara alone and that is why we say there is only God; not just one God. Your body belongs to the total. All that is there is Iswara's knowledge. What a vision! Truth is Atma. He is the material and He is the knowledge. Lord Krishna says, 'this Prakrti is blessed by me'; like the fabric lends its reality to the shirt.

On the last day, Pujya Swamiji summarized the whole topic to show how the Consciousness is not an object. The object and the subject are one and the same. You are both self-revealing and you reveal every object. It is the content of the very meaning of the word "I". If someone is hurt emotionally, in the unconscious there is always a counterpart to take care of one's emotion, if it is too much to handle. Through prayer, mediation and support system, it can be managed objectively. So objectivity is the clue. Life is full of pleasant and unpleasant situations. Pleasant keeps us going and we selectively remember the unpleasant situations. One is always successful and one needs to recognize one has been successful. Failures, we want to forget, but only end up remembering more. One is successful when talking, walking, digesting and doing what one does – all are indication of success, though one does not claim to be so. You take it for granted and that is the problem really. Don't take small little things for granted in life; then you are successful. Every other plus is an addition indeed.

Finally Pujya Swamiji touched upon the two orders of life style: a life of karma yoga and

a life of sannyasa. He said, 'Arjuna was committed to the spiritual pursuit. One can be anybody but still can be a sannyasi in mind. Arjuna wanted sreyas. The pursuit of knowledge is the same for a karma yogi and a sannyasi. It is the knowledge that makes the difference between a wanting person and free from being a wanting person. That person gets the samatvam, both in success and in unsuccessful situations. The result is different, but the attitude is same, and that person is a karma yogi in the day to day world.

The year 2009 is also significant for the Muscat devotees, as it completes 20 years of Swamiji's first visit in 1989. The current visit was found to be most beneficial, perhaps because of preparedness of the people. Apart from the daily talks, Pujya Swamiji also addressed children group, Veda chanting group, teachers group and also addressed the Gita Home Study students exclusively. Those who regularly study the Gita were immensely blessed by the close proximity of Pujya Swamiji and the interaction thereafter.

On the last day Mr.Kanak Khimji offered dinner to the volunteers, students, and other interested people numbering over 90 persons. In spite of the hectic schedule, Pujya Swamiji was able to meet everyone who wanted to personally meet him and talk to. We are ever grateful to the Khimji family for the hospitality extended to Pujya Swamiji.

Report by
Kumar Iyer

Bhakti Maha Sangamam - The Tirupathi meet

Kamal Kumar Swamiji's name inspires and draws thousands of Hindus of all castes, specially the oppressed and downtrodden, the Lambadas and the most backward in Andhra Pradesh. This was evident when over 15,000 simple bhaktas joined him on the concluding lap of his Mahapadayatra that took 197 days, through 11 districts of Andhra Pradesh, a walkathon encompassing 5,255 kms of unimaginable terrain!

Swamiji, founder General Secretary of the Hindu Devalaya Parirakshana Samiti, A.P., began his second Mahapadayatra on the 6th of August 2008, from Sri Kurmam Mandir, Srikakulam District, and reached Tirupathi on the 14th of February 2009. The first Mahapadayatra, from Saraswati Mandir, Basara, to Tirupathi, covered 3,200 kms.

This time the canvass was much bigger. Each of the 11 districts now has a proper secretariat of the Hindu Devalaya Parirakshana Samiti, with members drawn from all castes. Each of the over 788 villages that Swamiji traversed is now charged with bhakti fervour. People's groups have been formed in each village to take care of their own Mandir affairs.

The most gratifying result of the Mahapadayatra was to bring awareness to common bhaktas in remote villages and disjointed Hindus in towns about the fate of Hindu Mandirs under Government control. The fiery and informative speeches of Kamal

Kumar Swamiji had the desired effect at each myriad stop, and the Tirupathi Maha Bhakti Sangamam meet had representatives from every village he passed through.

By the evening of the 15th of February, hundreds of bhaktas were pouring into Tirupathi. They were received and rested in six kalyana mandapams, and offered annadana with the respect due to a Hindu Atithi (guest).

The Grand Procession

The procession was grand and colourful. Over 15,000 bhaktas, each with saffron angavastram round the neck, men and women of all ages, some with infants, walked with a spring in their steps, led by Kamal Kumar Swamiji. Bhaktas dressed as Kali, Hanuman, Rama, Krishna... At every stop, they enacted tribal dance sequences of Mahishasuramardini, Asuravadha by the Devas, to the delight of onlookers lined on both sides of the roads.

The three kilometer-long procession enlivened the pilgrimage town. The tribal drummers were at their best, with beats reverberating in the air, long after they left. Slogans pierced the skies, calling for abolishment of the Endowment Department and returning Mandirs to Hindus for proper management, for providing Nitya Dhoop,

Deep, Nivedanam to our Gods and Goddesses.

The procession took more than four hours to reach the Municipal School Grounds, the venue for the Maha Bhakti Sangamam. The colourful pandals and shamianas offered relief from the scorching February sun. Hospitality flowed, and the public meeting which began at 1 p.m. went on till 6.30 p.m. Dr. Subramanian Swamy, former Union Minister, presided over the Maha Bhakti Sangamam. Over 30 district functionaries of the Hindu Devalaya Parirakshana Samiti were invited to share the dais. Sri M. Subramaniam Yadav, Vice President of the Hindu Devalaya Parirakshana Samiti (HDPS) received the dignitaries and Bhaktas and gave a brief summary of Swami Kamal Kumarji's second Mahapadayatra.

Sri Yelamanchi Prasad, Chairman, Global Hindu Heritage Foundation, USA cited examples of discrimination against Hindus in India and the appeasement of minorities. He gave a clarion call for the Government to "Quit Mandirs" and to leave Hindu Mandir affairs to Bhaktas.

Smt Lakshmi Parvati, wife of late Shri N.T. Rama Rao and President of NTR Telugu Desam spoke of the spiritual vastness of Sanatana Dharma and the importance of Mandirs in our Dharma. She recalled how her late husband had always worked for the cause of improving the conditions of the Hindu Mandirs.

Sri Bandaru Dattatreya, President, AP State unit of BJP, lambasted Chief Minister Samuel

Reddy for not keeping his word of rebuilding the 1000 Pillared Mandap at Tirumala. He reminded the public that Mr. Chandrababu Naidu lost the election because he allowed the ancient Mandapam to be brought down during his regime. He warned a similar fate awaited the present government. He accused the regime of allowing 65000 acres of Mandir lands in AP to slip silently into private hands.

Dr. Subramanian Swamy said that we were not consolidating as a Hindu vote bank, unlike the minorities, who get away with everything with just this weapon in hand. He briefed the cheering audience about his efforts through the courts to prevent the destruction of the Ram Setu by the Sonia-led UPA. While this government could not take an alternate alignment to protect the Ram Setu, it had no qualms in changing the entire alignment of a railway line in the Konkan area to protect a Church.

Dr. Swamy gave statistics of how the numbers of Mandirs are allowed to dwindle while in the same period, churches and mosques have increased exponentially, dotting the Andhra landscape under the Christian YSR regime. There are 42 mosques in Ayodhya where no Muslim offers prayers, while they fight for Babri where no prayers were offered for generations.

He said that even in Saudi Arabia they bring down mosques obstructing road projects, and a mosque can be relocated anywhere as the sanctity is of the Namaz, not the building. In contrast, the Mandirs are sacred as Prana Pratistha of the Vighraha and consecration is done as per the Agamas.

Dr Swamy averred that he would be impleading himself in the Chidambaram Nataraja Mandir case on behalf of the Dikshitaras and would take the Ayodhya case to the Supreme Court. He assured the public that very soon restrictions on offering pujas to Sri Rama would be removed and bhaktas will have free darshan. He lamented that while it was Sri Krishna who was born in Kamsa's jail, the present regime has put Rama behind bars in Ayodhya.

Sri Datta Vijayananda Teerdha Swamiji of Avadhuta Datta Peetham, Mysore, spoke out against religious conversions by Christian missionaries. He urged the Centre to enact an effective anti-conversion law. Swamiji condemned the Government for having Hindu Mandirs under its control and not taking proper care of them, and demanded the abolition of the Endowment Department. He stressed the need to preserve Hindu Temples and Hindu Dharma, and encouraged Hindus to follow its rich and eternal values. He said Hindu temples must be freed from government control and all Hindus should look at serving the needs of the poor.

Sri Raghunadhacharya of Ashtalakshmi Peetham criticized government interference in Hindu Mandir affairs and offered His blessings and support to the Bhagiratha task undertaken by Kamal Kumar Swamiji.

Sri Ganjam Prabhakaracharyulu of Vaikanasa Peetham highlighted the plight of poor archakas and urged the government to immediately offer succor to them.

Sri Dusserla Satyanarayana, President of the Telengana Jala Sadhana which was

instrumental in making water available through a series of agitations in the arid Telangana region, offered unstinted support to the movement.

Sri Bhanumurthi of Telangana Archaka Samajam spoke of the plight of the poor archakas and how successive governments have neglected this important segment of the Hindu Samaj.

Veda Bharati founder, Sri Neralla Avadhani's book in Telugu, "Hindu Aalayalaku Swatantra Prativarthi" was released by Kamal Kumar Swamiji and the first copy was received by Dr. Subramanian Swamy.

Dr. Prakasarao Velagapudi, President of Global Hindu Heritage Foundation (GHHF) spoke of its formation and mission and NRI support to the cause of freeing Temples from government control. He asked all Hindus to attend the temples and participate in the movement to repeal the Endowment Act.

Sri Kamal Kumar Swamiji demanded that government cease mismanaging Hindu Mandir affairs. He called for the abolishment of the Hindu Endowment Department. Shouts of Jai Shriram, Kamal Kumar Swamiji ki Jai pierced the air. People cheered every word he spoke. He spoke about his experiences during the Mahapadayatra, telling the people that he drew inspiration from their bhakti and commitment to the Mandir cause. His powerful oratory kept the people engrossed.

Sri Venkatnarayanan, Secretary, Hindu Dharma Acharya Sabha, Sri Bhanu Prakash

Reddy, President BJP (Youth), AP, Anita Sakuru, Vice President, HDPS and Ajay Sakuru, Sri Vinay Bopanna, Dr TRN Rao participated in the Bhakti Maha Sangamam.

End of meeting – Onward march to Tirumala

It was a sight that gladdened the heart. The colourful group of 15,000 headed by Kamal Kumar Swamiji left the Municipal Grounds to trek the Sacred Seven Hills. Unlike last time, they were not stopped when each one carried a Bhagva in hand. People vied with each other to touch the feet of Swamiji and to seek his blessings.

What was most gratifying was that the TTD choultries housed all of them at Tirumala and the darshan of Sri Balaji was arranged without a hitch. The TTD came forward to provide annadanam to all of them until the day they left the Sacred Hills after darshan. For over 90% of them, this was their first darshan of Sri Venkateshwara.

The Good News comes the very next day

The meeting took place on Monday, 16 February 2009. The very next day the AP Government bowed to our requests and passed a G.O. sanctioning a sum of Rs.2500/month towards Dhoop, Deepa, Neivedyam of 4000 inactive Mandirs, in addition to sanctioning a sum of Rs. 1,500/month to the archakas of these Mandirs.

This is just the beginning. Kamal Kumar Swamiji promised to continue his programme of awakening Hindu Bhaktas till the Mandirs are back under the rightful control of the Hindu Samaj.

Follow Up

With District-wise office bearers of HDPS in place, following immediate tasks are being planned:

- 1] Identifying a team of committed Hindu advocates and attaching them to each of these district units.
- 2] Engaging the Government in legal battles to restore Mandir lands illegally occupied in these areas, to the respective Mandirs, through the legal wing of the HDPS.
- 3] Identifying Hindu workers (full time) for each District Units to keep up the momentum.
- 4] Proper selection and utilization of archaka manpower in the 4000 Mandirs sanctioned by the recent GO of Government of AP.

There is still a long way to go. But with a committed Swamiji like Sri Kamal Kumar Swamiji and the thousands of Hindu Bhaktas whom he was able to inspire with his two Mahapadayatras, there is no doubt we will continue to achieve major victories in our struggle.

Appeal

Kamal Kumar Swamiji appeals to all Hindus to support this noble cause and join in the future programmes against the establishment to reach our goal – “Mana Devalayalani Maname Kaapadukuntam” (We will protect our Mandirs).

S V Badri

27 February 2009

Sri Swami Satswaroopananda will be shifting to a new place of stay from the 1st of April 2009. His address will be:

Swami Satswaroopananda,
'SAKAR APARTMENTS'
FLAT No 3, PLOT No. 11,
S No. 54/1 ROAD No 4/5 (END)
SINDH HOUSING SOCIETY,
(BANER ROAD ENTRANCE)
AUNDH, PUNE - 411007
TEL No. 020 - 25851595
(WILL BE ACTIVATED FROM
15 APRIL 2009 ONLY)



Release of Audio DVDs on Upanishads & Sankara's Works

Sri Swami Paramarthananda Saraswathi released an album of four audio DVDs containing over 300 hours of talks by Sri. S. Vasudevan, in Tamil, on nine Upanishads and some of Sri.Sankara's Prakarana Granthas at a function got up at the Vedic Heritage Centre, Thiruvannamiyur on the 17th of March 2009.

The set of four DVDs cover: Aitareya, Isavasya, Katha, Kena, Mundaka, Mandukya (with Karika), Taittiriya and Prasna Upanishads and Sri Sankara's Aparoksha Anubhuthi, Athma Bhodha, Baja Govindam, Dakshinamurty Stotram and Maneesha Panchakam with detailed explanation of each Mantra/Sloka.



The first copy of the DVDs was received by Sri.G.N.Subramanian who at 92 is perhaps the oldest student of Swamiji in Chennai.

Sri.S.Vasudevan is a student of Sri Swami Paramarthananda for over 20 years and has been teaching Gita, Upanishads and Prakarana Granthas in Thiruvannamiyur, Chennai for over seven years,Free copies of the DVDs can be obtained by those who are keenly interested and have the DVD(MP3) facility. They may approach Sri Vasudevan at: Ph.044/24453102 or E-Mail at vaasusbf@yahoo.co.in

VEDANTA CLASSES & OTHER ACTIVITIES

at

YOGA SHANTHI GURUKULAM, CHENNAI

Vedanta Classes in Tamil, are regularly being conducted by
Sri Swami Brahmayogananda ji

The Weekly Class Schedule is as under:

<u>Sl No:</u>	<u>CLASSES</u>	<u>DAY</u>	<u>TIMINGS</u>
1	Dakshinamurthy Sthothram	Thursday	7.00 – 8.00 PM
2	Bhagavad Gita Chanting	Friday	7.30 – 8.15 PM
3	Kathopanishad	Saturday	6.30 – 8.00 PM
4	Patanjali Yoga Sutram	Sunday	6.30 – 7.30 AM
5	Viveka Choodamani	Sunday	7.30 – 8.30 AM
6	Bhagavad Gita- Sankara Bhashyam	Sunday	5.30 – 7.00 PM

ALL ARE WELCOME!!!

Other Activities at the Gurukulam

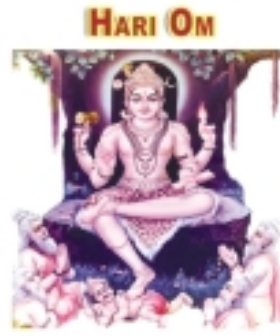
The following are the other activities that are regularly being conducted:

- Regular Yoga courses comprising of Asanas, Pranayama and Meditation.
- For Children
 - Focussed Yoga classes and
 - Summer campsdesigned for Personality Development and inculcation of values.
- Spiritual camps for Saadhakaas- 3 to 4 in a year.
- Abhishekham & Puja to Sri Medha Dakshinamurthy on Thursdays between 5 AM - 6 AM.



Note : MP3 CDs of Swamiji's Vedanta classes are available at the Gurukulam-
Contact 99400-42623.

VENUE: Sri Veda Vyasa Sathsang Hall
Yoga Shanthi Gurukulam, West Mambalam, Chennai
Phone: 94441-49697 & 98408-32624
E-mail: yogashanthi@rediffmail.com



YOGA SHANTHI GURUKULAM

145TH ANNIVERSARY CELEBRATION



On 1st May 09

BLESSED BY

PUJYA SRI SWAMI DAYANANDA SARASWATI

GUIDED BY

H H SRI SWAMI BRAHMAYOGANANDA

**"Sadhashiva Samaarambaam Shankaracharya Madyamaam
Asmadacharya Paryanthaam Vandhe Guruparamparaam"**

Following the Guru Parampara of Sadhashiva - Vyasacharya - Adi Shankaracharya, Pujya Sri Swami Dayananda Saraswati is a distinguished and traditional teacher of Vedanta.



His depth of understanding makes him a rare teacher who can communicate the vision of non-duality to modern day listeners. A teacher of teachers, Pujya Swamiji has developed over 60 acharyas, both in India and abroad.

Swami Dayananda Saraswati has been teaching Vedanta in India for more than four decades, and around the world since 1976. He has addressed many international conventions including UNESCO and the United Nations, where he participated in the Millennium Peace Summit.

Pujya Swamiji, through the All India Movement (AIM) for Seva has initiated and supported various philanthropic efforts.

On this auspicious occasion of the 14th Anniversary day, 'Guruji' Sri Swami Brahmayogananda and students of the Gurukulam take immense pleasure in having the blessings of Pujya Swamiji, who has been spreading the vision of non-duality across the world

YOGA SHANTHI GURUKULAM
14th Anniversary Celebrations

Time & Date

5:00 – 8:00 PM, May 1st 2009/ Friday

Venue

Chandrasekar Kalyana Mandapam
No.34, Ellaiamman Koil Street
West Mambalam
Chennai – 600 033, Tamil Nadu

National Conference on Re-appreciation of Vedic Studies

Organized by Arsha Vidya Vikas Kendra, Bhubaneswar

Arsha Vidya Vikas Kendra (AVVK), Bhubaneswar organized a two-day National Conference on Vedic Studies on 7th and 8th March 2008, in Hotel Marriion, Bhubaneswar, convened by Swamini Atmaprajanananda Saraswati.

1. Twenty-three delegates (Professors, Readers and Lectures) from Delhi, Pune, Osmania, Santiniketan, Madhya Pradesh Universities and local Utkal University and Sri Jagannath Sanskrit Visvavidyalaya presented their learned papers in the four Technical Session spread over two days.
2. Around 25 Brahmacharis (of different age-groups) of local Veda-pathasala chanted portions of Rgveda, Shukla-Yajurveda (Kanva-Sakha), Atharvaveda and Samaveda in the Inaugural Session. On the second day in the Valedictory Session also, another 20 Brahmacharis chanted portions of Shukla-Yajurveda (Madhyandina-Sakha) and Samaveda to the amazement of the Hotel staff and other guests. All the 45 Brahmacharis and their five Vedacaryas were gifted Vastram and Upavastram each by AVVK.
3. Nine Acaryas of the Department of Sanskrit, Utkal University were honoured with Prasastipatram, a Shawl, Paintings from Ramayana, Guru-Dakshina and Floral Bouquet.
4. Best Graduates of the Department of Sanskrit of Utkal University for last years 2006, '07 and '08 were felicitated with Certificate of Distinction and a Cash gift of Rs. 1,000/- each.
5. The students of Swamini/Arsha Vidya Vikas Kendra who had completed short-term courses in Vedanta/Panini/Chanting and Guided Meditation, also received their Certificates on this occasion.

6. Seven Chanting cds of Swamini was formally released by the Chief Guest and were gifted to all the guests.
7. Two Books by Swamini 'Rupasiddhi', a Paninian Grammar Book, and 'Dasasanti' were released and gifted to all the guests.
8. 'Abstract of the Papers' was released by the Chief Guest.
9. 'Arsha Vidya Library' was dedicated to the people (Lokarpanam), especially the students, Professors and research scholars.

The Conference was covered by four TV channels (OTV, E-TV, Kalinga TV and Nakshatra TV), around 40 media persons representing 20 local print-media, and was adequately covered. The external delegates expressed their immense satisfaction over the hospitality rendered, and the Professors and well-wishers promised all kinds of help in making AVVK as a 'Centre of Excellence'.

Arsha Vidya Newsletter

Published by
V. Sivaprasad,
Trustee, Sruti Seva Trust,
Anaikatti, Coimbatore 641 108
and
Edited by
S. Srinivasan
Ph. 0422-2657001

Printed by
B. Rajkumar,
Rasi Graphics Pvt. Ltd.,
40 Peters Road,
Madras 600 014
Ph. 28132790, 28131232

National Conference on Re-appreciation of Vedic Studies Organized by Arsha Vidya Vikas Kendra, Bhubaneswar



The Entrance Gate



Brahmacaris chanting Veda



Swamini felicitating Prof. P. K. Mishra
with Prasastipatra



Book-Release of
"Rupasiddhi" & "Dasasanti"



Release of seven
Chanting CDs of Swamini



Certificate of Distinction to Best Graduate
of Dept. of Sanskrit of Utkal University



Certificate to a student of
Arsha Vidya Vikas Kendra

Date of Publication : 30th of every month

REGISTERED REGN. NO. TN / CHC / 175 / 09-11
LICENSED TO POST WITHOUT PRE-PAYMENT OF
POSTAGE WPP - 286 / 2009-2011



Pujya Swamiji visited Muscat from the 25th of February to the 2nd of March 2009 and addressed the Indian Community living in Oman at the Sri Krishna Temple Hall, Darsait, Muscat